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We are Ambassadors for Christ... Be ye reconciled to God.

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THE RECONCILIATION.

NO. II.

BY REV. GEO. W. MONTGOMERY.

"For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Coloss. 1: 19, 20.

1.—*"For it pleased the Father, that in him should all fulness dwell."* God gave all power in heaven and earth, to his beloved Son. He shed the perfection of love upon the soul of Jesus, and he was filled with sublime affection for men. He gave the Redeemer a complete knowledge of the glorious truth which God revealed from heaven for the good of the world. In fact, Jesus possessed the fulness of every grace, of all knowledge, and of power over the souls of men, to accomplish the vast work he was sent to perform. The divine Being had selected the Redeemer for a work of far-reaching influence; and endowed him with the requisite means to accomplish that work.

It pleased God to do so. It was not contrary to his desire, to his nature. It was in agreement with his plan and purpose. What God pleased, that he did—for he will do all his pleasure. He gave to Jesus, just the endowments he intended, and sent him forth, all-powerful to save, all merciful to forgive, and full of love to die for the race; to die for truth, which will give growth and expansion of mind. But

2. God endowed Jesus with this fulness, in order that he might reconcile "*all things*" to God. This was the intention of the divine Being, as the text clearly shows: "Having made peace through the blood of his cross, by him to reconcile all things unto himself." It was by the blood of the Savior, that truth was established. His death was the prelude of his resurrection and the resurrection of all men to life and immortality. This fact is the great element of the Christian system—and it could not be demonstrated but by the death of Jesus. It is that system of truth, which enlightens, subdues, and saves men. Hence it is, that the peace of reconciliation is represented as being made through the cross on which Jesus shed his blood, to "become the first born from the dead" and the Savior of the world, to the glory of God and the good of men. But

3.—What is reconciliation? The answer is given in the context. Paul, having stated that the Father will reconcile all things to himself, proceeded to show that some men had then been reconciled. For he remarked to the Colossians "and you, that were sometimes *alienated and enemies* in your mind, by *wicked works*, yet *now hath he reconciled* in the body of his flesh through death, to present you *holy and unblamable, and unreprouvable* in his sight."—Coloss. i: 21, 22. The reconciliation which Jesus effected in these persons, saved them from the enmity of wickedness which rendered them unreconciled, and conformed them to holiness, so that

they stood in the spiritual presence of God, without blame and reproof. It is evident then, that when the mind becomes blinded by error, and the life poisoned by sin, an individual is in a state of unreconciliation—he is opposed to God and virtue. But when he becomes filled with light; when the truth dawns upon his understanding; when his passions become subdued; when his heart is baptized in virtue, and his whole moral nature becomes vigorous with love for holiness, with ardent desires for communion with God; then he is in a state of reconciliation with God, truth and righteousness. The Scriptures present admirable illustrations of these views. The brethren of Joseph, with the *spirit* to murder him, which at last ended in their selling their brother as a slave, were unreconciled to their brother; but the same brethren in Egypt, subdued by the kindness of Joseph, obedient to his will, submissive to his rule, were reconciled to him. The wandering prodigal, in the far land, living in folly and sin, was unreconciled to his father—but the wandering prodigal at home, seated at his father's table, a humble penitent, with a due sense of his wickedness, was reconciled with that father who rejoiced because the dead was alive and the lost was found. Saul of Tarsus, burning with fury against Christians, and pursuing them with bitter hatred even unto death, was unreconciled—but Paul of the Gospel, zealous to proclaim the truth, ready to die in its defence, earnest to be useful in his day and generation, was completely reconciled to Jesus.

Such then is the nature of reconciliation. And it is perfectly evident, that an individual, on becoming reconciled with God, *must be happy*. I have never yet met with a person or commentary which denied this position. It is self evident, that when one is in the truth, obeys righteousness, and feels himself at peace with God, he must be full of happiness. There can be no doubt of it.

From all that has been said, we see that this reconciliation is on the part of *men* and not on the part of God—men become reconciled to God; not God to men, as the creeds say. God can never be unreconciled with his children—can never be their enemy—because his nature being love, and knowing all things from the beginning to the end, he can neither hate, nor be disappointed in whatever may occur. He is the same, "yesterday, to day, and forever." But *men*, by reason of error and sin, become unreconciled to God; opposed to his laws, his truth, his Son. In the tenderness of his love; in the influences of his paternal affection; he has instituted means to reconcile men to the rule and reign of his Son. Hence it was said, that "God was in Christ, reconciling the world unto himself." While we are assured in the text, that God will reconcile "*all things*" to himself—not himself to the world, to all things. We learn then, from this Scriptural truth, that all creeds are wrong which represent God to be unreconciled to man, and are, therefore, not worthy of reliance.

We now discover, from all the proof which has been presented, that it is the design of God to *reconcile men*, and that reconciliation is a *state of conformity to truth and virtue, and therefore a state of happiness*. How many men will finally attain this state of truth and virtue with their consequent happiness? This question once decided, and the subject becomes divested of all doubt. We answer it by saying, that *all the children of humanity* will ultimately be reconciled to God. The text sustains the conclusion. It affirms that God, through the Savior, will reconcile "*all things*" to himself—and adds, "by him,

I say, *whether they be things in earth, or things in heaven.*" This addition is but a stronger utterance of the phrase "all things." Dr. Clarke admits that the text teaches, that it was "*the design of God to save the whole human race.*" Professor Stuart affirms, that the phrase "*things in earth and things in heaven*" is "*a common periphrasis for the universe.*" On the phrase, as it occurs in Phil. 2: 10, thus—"that at the name of Jesus, every knee should bow, *of things in heaven, and things in earth, and things under the earth*"—Dr. Geo. Campbell, says, that it includes "*the whole rational creation.*" Diss. 6: Part 2: Sec. 6. In all these quotations, the idea of complete universality is preserved. "*Things in heaven and things in earth,*" is only a longer way of saying "*all things,*" all men, every member of the human race. That every human being is embraced in the scheme of reconciliation, is farther evident from the fact, that Jesus "*tasted death for every man;*" and it is by the death of Jesus, or in other words, "*by the blood of his cross,*" that men are to be reconciled.

What then are the conclusions to which we have arrived? Simply these:—*Jesus is the instrument of reconciliation—by him, God will reconcile all things, all men, the whole rational creation, to himself, to the Savior, to truth, to virtue—while, he who becomes reconciled, becomes holy and happy.* These are conclusions flowing from the text, and they inevitably teach us the doctrine of universal reconciliation—and they teach nothing else. This doctrine of Universal reconciliation involves all the means and influences by which it will be accomplished. Truth will enlighten, expand, and redeem all souls. The sinful will become virtuous—the impenitent will become penitent and humble—the revengeful and cruel will become merciful and kind—the wandering will return home—punishment, in itself bitter, terrible, and certain, will subdue the stubborn and disobedient—the instructions of Jesus will strengthen souls emerging from the sickness of vice—in fact, all the operations of God's rule through the Savior, have been tending, and will continue to tend, towards the grand result of the universal emancipation of the race, of every soul, and their adoption as members of immortality and felicity.

It is a glorious, an exciting, a benignant doctrine. It teaches us, that evil, of whatever form or nature, is temporary, and must be succeeded by unmixed good—that night must give place to morning—that sorrow and bereavement must yield to joy—that parting must be removed by union—that sin must disappear before holiness—that death must be followed by life more enduring than the stars, endless as the existence of God—that Jesus will see of the travail of his soul and be satisfied, and that the doctrine, which God planned in his own purpose, will and pleasure; which Jesus sealed with his blood; which the world needs; which is a living fountain of consolation—will be accomplished when Jesus shall have subdued all his enemies; when the redeemed race shall utter the sublime challenge, "Oh Death! where is thy sting? O grave! where is thy victory—and when God shall be all in all. Then, and not until then, will the divine Being have reconciled all things to himself.

This doctrine is the source of consolation—for when, in certain seasons, all earthly things fail this fails not to enlighten the dark clouds with the brilliant bow of promise and hope. It is the foundation of all imitation of God, in moral practice—for while God is exhibited in it, as forgiving his enemies, and as overcoming evil with good, it teaches us that we must exhibit the same spirit to our enemies, if such we have, in order that we may become like the universal Father, the broad smiles of who benignant love are cast over all creation. It is, as a mean of precious blessings, a great excitant of that kind of gratitude, which induces one to obey the divine precepts, as an evidence that God's love is felt, and appreciated. It is also the only sun from which comes the light and heat of all moral greatness, moral progress,

moral reform. It teaches us that God loves all his children thoroughly and forever, and, therefore, that all men are brethren, and as they are to live together hereafter, so they should live kind together in the present world. Here we have the great truth of the universal brotherhood of the race. And this is the truth which inspires the moral greatness of doing right to each other—which demands the reform of evils, as fast as they are seen to be evils—and which urges to progress in all that will increase the sum of human happiness.

Rochester, N. Y.

Original.

THE PROMISE OF GODLINESS.

BY REV. HENRY BACON.

1. Tim. 4: 8. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come:

What meaneth this speech that seems to disparage bodily exercise, which really needs to be so earnestly commended to mankind? The great ends of all true living are only to be obtained by activity, and by the activity of the body, which is the vehicle of the mind. God has made exercise essential to health, and written grievous penalties against indolence, that man might become an animated and useful being, ready to meet the exigences of his condition, and triumph by the quickness of his wits over the obstacles to progression. What a ceaseless activity is necessary to life and health! And hence the vital functions are not placed in the care of the man himself, but proceed in their appointed offices as though they were creatures of thought and mindful of a solemn responsibility. What an exercise is continued by the heart, the digestive functions, and the secretory organs! Whether we sleep or wake, are musing on the wonders of our formation, or absorbed in matters foreign to all reflection upon our organism, still this wondrous activity, like the passing of time, goes on. Activity is life; a moment's pause may involve death. Bodily exercise involving the activity of the whole frame, is profitable, as man every where will testify. The Spartans illustrated this truth in the amplest manner. The first seven years were given to the development of the physical powers of their children, without any restriction upon their elasticity. The exercises to which they were afterward subjected, particularly in the gymnasium, were designed to give growth and vigor to all the attributes of the body, which were developed to the utmost, and almost all kinds of diseases were annihilated from among them. The opposite is too much the case with us. Mind abounds more than muscle, and the body quivers beneath the pressure of the spirit that would fain make it respond to its activity, but is often compelled to cry out in the language of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

But it was not against bodily exercise in *this* sense that the Apostle in the text spake. He spake in allusion to the bodily exercise which was connected with religious rites and ceremonies, and upon which so much dependence for spiritual blessings was placed. Genuflexions of the body were much easier than the discipline of the passions, and the pavement beneath the image could easier be worn by the bended knees, than the heart be made pure in its affections and holy in its desires. Hence in every age man has attempted to do by the body what can only be done by the mind, and common reasonings upon religion and devotion often involve the idea that there is most homage paid to God where there is most of bodily exercise in ceremonies and rites. There is such a thing as engaging in imposing ceremonials while the mind entertains mere thoughts, and the heart cherishes but few affections, in regard to the being to whom this outward homage is paid. It may be that God is now worshipped as in olden time vainly, because the worship of the lip

rendered while the heart is far from Him. And oh, how far from God such a heart is, that takes his name upon the lip—that hallows it only in the tone that carries it to air as the incense from the cup rises leaving cold marble to retain the last fragrance! Bodily exercise doth indeed then profit but little.

And now to the comparison,—“But godliness is profitable unto all things.” Nothing can be touched by godliness without being made better. It is to all intellect and emotion what the light is to land and sea. It imparts a beauty to every thing.

“Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross of care.”

No duty can come so easy, no care can be so well borne, no misfortune or bereavement can be so well sustained, without godliness as with it. It quickens the intellect, animates the heart, it refines the passions, it harmonizes the sympathies, it educates the tastes, it heightens every good and lessens every evil. To the man of godliness the universe is the house of God. He moves from place to place as within the domains of his Father, and under his eye and care and love. Every event has a relation to the Divine government, the great purposes of infinite Love, and however painfully it strikes the chords of his sensibilities and sends to every portion of his being a thrill of pain, still he questions not the ultimate influence which God will make these things to have on his happiness. Virtue, christian virtue, is to him the best of all possessions—durable riches that can purchase what the wealth of this world is impotent to obtain for any soul, quietude of conscience, serene repose of spirit, and humble waiting upon God in his wise and gracious providence. Oh yes, it is true that godliness is profitable unto all things. Its grand recommendation is its usefulness. Its province is every where, and every where it is at home. No office, no dignity, need shut it out; and while it will give to the monarch a beauty that will become him better than his crown, yet it passeth not by the humble. Nay, in the hut and the cottage its glory has most been seen. There it has made poverty better than the wealth of Cræsus, for it has drawn the soul to its own resources, to the infinite treasures of the mind, the immortal hopes which shine and glitter to radiate the abode of the christian with the light of heaven. Oh what are earthly dignities in comparison to those to which godliness introduces the soul! They vanish as thin mist before the touch of the sun. Who would not have the grandeur of Christ's soul rather than the loftiest of all stations, the most splendid of all palaces! Ah, well might the intellectual Paul say, “I count all things as loss, for the excellency of the knowledge of Christ Jesus, my Lord.” To possess this “excellency of knowledge” is the prerogative of the godly man. He is joint heir with Christ and the glory of God.

But now comes a question that is not to be entertained for any purpose of sectarianism, but in order that we may arrive at its true answer. “Godliness,” says our text, “is profitable unto all things, having promise of the life which now is, and of that which is to come.” By this language christian's generally understand a reference to the mortal and immortal state of existence, because that is the easier interpretation to aid their creed; and too little inclination to read the Bible studiously is cherished by those who exalt it as the richest of treasures and the grandest museum of God. But how palpable is the erroneousness of the interpretation, for where is immortality predicated on the possession of godliness? Is it not the common doctrine of all christians that all mankind will be immortal? Is not the soul constantly spoken of as immortal? Why then speak of the promise of immortality being the prerogative of the godly? But Paul did not write to Timothy in this language of the mortal and immortal states, but of spiritual life under the two dispensations of revealed truth. His doctrine is,

that godliness always has had, and always will have, its privileges; that the change which Christianity designed to effect, touched no perquisite of true godliness, restricted no grant bestowed upon it, but still guarantied to it the power to be profitable unto all things.

This gives to the Apostle a grand idea; for at the first sight and without some considerable thought, christianity might be regarded as unfavorable to godliness. It tore away the sanctity so long given to particular times and places, and no longer permitted Jew or Samaritan to look to their favorite mounts as to where the concentration of God's presence and glory was made. How independent of ritual religion did Jesus appear to be! He went to the temple, but what agitating truths did he speak there, and how amid the solemn silence that followed one of the most enthusiastic ceremonies of a great feast, did he cry, “If any man thirst, let him come unto me and drink.” And when he went from the Synagogue, it was not to own the efficacy of an unbending ritual, but to bid the cripple to rise from his pallet and bear it though the day was the Sabbath. And there he was without temple or pompous ceremonials, without any of the bodily exercises which seemed to that age and people so essential to retain the spirit of religion. Divine simplicity was in all his movements, and eloquent were his speeches against the yoke of ceremonials imposed upon the people unauthorized by Moses. It did indeed seem that the new religion would be adverse to the best interests of man. Many felt as the multitude did when Luther began his reformation, that it was rather a license to sin than a zeal professed in godliness. Men feared the influence of removing ancient restraints, and many good and pious souls doubtless felt the change as great as Luther describes his to have been, and how uneasy he felt because of the force of old habits of devotion which he could no longer observe. His new habits, rational and reverent as they were, sat for awhile so uneasy, that he was many times tempted to think that the old were more favorable to godliness.

Here was an important matter for the Apostle to settle. He met with it every where. So simple was the worship of the early christians, that men were wont to say they had no God, and their worship was but a form to blind the minds of the people. He has much to speak against the bodily exercise of Jew and Gentile that profited little. He exhorted his spiritual son, to whom the text was written, to warn the people against the false teachings that placed folly in the office of wisdom, denied marriage, and commanded abstinence from meats, making the mortification of the body and the natural affections a religious duty, more excellent than the active virtue, the promotion of the honesties and humanities of life. “Refuse,” said he to Timothy, “profane and old wives fables, and exercise thyself rather unto godliness. For bodily exercise &c.” And he continued in memorable words,—“This is a faithful saying and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in words, in conversation, in charity, in spirit, in faith, in purity.”

Here were enumerated the grand exercises of the christian, the gymnasia of the most holy church. Herein was nothing but profit. Every virtue that contributed to form the right example of the believers, was of the highest value. Every achievement in self-discipline, every advancement in self-culture, every development given to any quality of true godliness, was contributive to the highest profit. No loss was possible. Moths could not corrupt, nor thieves break through and steal.

Here then lies our wisdom, to pursue godliness, to exercise ourselves in the virtue of our religion, to prove that with a simple worship we may reach the great ends

of all true devotion most effectually. Life under all dispensations can only be enjoyed by acting up to the light bestowed. We have much light, and can be greatly happy. Our religion gives full play to all the generous sympathies and human affections. It relieves us from all bondage to creeds and formulas. Bodily exercise profiteth much when its object is to make a profitable use of the means of religious culture; when it brings us the sabbath ordinances, and the other devotions. Body and mind act reciprocally. Great is the power of one over the other; and when we ask how it was that Christ endured as he did, the answer is found in his living not by bread alone, but by every word of God. All revelations of truth, all commands of duty, were made by him profitable. His commerce was with Heaven, and his store was always full.

We live in an age of exercise, of unexampled activity. It is deemed the mechanical age, and adverse to spirituality. But it should not be so. When God is opening to Science and the Inventive Arts more and more of the riches of the earth and air, can we permit the most noble portion of the activities of the soul to lie dormant? Oh no! Shining through all that Science sees and Art handles, is the light of something more glorious than perishable good; and following that light, we shall rise and rise, till above all our achievements we see that after all there is no gain like godliness—nothing half so profitable. *That* is the exercise for man.

FAMILY HARMONY.

O, sweet as vernal dews that fill
The closing bud on Zion's hill,
When evening clouds draw thither—
So sweet, so heavenly, 'tis to see
The members of one family
Live peacefully together.

The children, like the lily flowers,
On which descend the suns and showers,
Their hues of beauty blending;
The parents, like the willow boughs
On which the lovely foliage grows,
Their friendly shade extending.

But leaves the greenest will decay—
And flowers the brightest fade away,
When autumn winds are sweeping;
And be the household e'er so fair,
The hand of death will soon be there,
And turn the scene to weeping.

Yet leaves again will clothe the trees,
And lilies wave beneath the breeze,
When spring comes smiling hither;
And friends who parted at the tomb,
Will yet reweave their loveliest bloom,
And meet in heaven together.

SECTS OF THE NEW TESTAMENT.

NO. II.

BY REV. T. B. THAYER.

SADDUCEES—This sect was, according to Josephus, "opposite to that of the Pharisees." They were not so numerous as their rivals, but they surpassed them in wealth and reputation, those who embraced their doctrines being among the chief men of the nation. They seem, notwithstanding the opposition of the Pharisees, to have had a share in the public offices, and in the administration of affairs, proportionate to their numbers, as may be seen from Acts v. 17, xxiii. 5—Josephus Ant. b. xviii. c. I, §4. The high-priests themselves were sometimes Sadducees. Ant. xiii. c. 10. §6, 7—xx. c. 9, §1. In distinction from the Pharisees, they denied the existence of angels and spirits, and the resurrection of the dead in any manner, believing that the body and soul died together, never to live again. Matt, xxii. 23

—Acts xxiii. 2. Of course they denied all rewards and punishments after this life, though they believed God in the government of the world had ordained rewards and punishments to be administered in this state of being, and it was on this ground that they worshipped him and obeyed his laws. According to the Jewish historian, they were strictly upright, and so stern their regards for justice that he pronounces them severe and even cruel in their judgments upon criminals and transgressors of the law. This testimony to their morality is valuable, coming from a Pharisee. And it is worthy of remark that in all his seven denunciations of the iniquities of the Pharisees, recorded in Matt. xxiii. the Savior never once mentioned the Sadducees.

Besides denying the existence of angels, and the resurrection of the dead, the Sadducees rejected all the traditions of the elders and the Pharisees, and adhered strictly to the letter of the Scriptures. It has been affirmed by respectable authors, and of the number, Prideaux, that they acknowledged only the Pentateuch or the five books of Moses, but there is not sufficient evidence of this, and it is certain that Josephus brings such charge against them, which he would not have omitted had it been true. Nor does the Savior accuse them of this, which it is very likely he would have done, if it been so; and though in his dispute with them concerning the resurrection, he chose, in refuting them, to make appeal to the books of Moses, no argument can be drawn from it in favor of this supposition. They may, perhaps, have manifested a preference for the Pentateuch, which is all that can be affirmed with safety. It seems therefore, that the Sadducees rejected the doctrines of angels or spirits, and the resurrection of the dead, and the traditions of the elders. On the other hand, they were strictly moral, manifested great regard for justice, were careful to observe the law, and rigorous in enforcing the observance upon others.

SCRIBES AND LAWYERS.

Of these there is frequent mention made in the Gospel histories, and it is probable that they are one and the same class of men. The name Scribe is significant of office or duty, their employment being the copying or transcribing of the law; as also is the term Lawyer, which designates, as with us, one who studies and expounds the law. And to this office the Scribes in time raised themselves, and assumed great authority in determining what were the doctrines of the Scriptures. Hence the two words came to designate the same order of men; which may be seen by comparing Matt. xx. 35, with Mark xii. 28, where the person whom Matthew calls a lawyer, is called by Mark a Scribe. They do not form a distinct sect, but were generally Pharisees, and seem to have been men of learning and influence, as we find they were consulted on important occasions (Matt. ii. 4. viii. 9.) They seem to have assumed themselves the sole rights of interpreting and teaching the law, and hence they demanded of Christ by what authority he acted. Luke xx. 1, 2. And it appears farther from Matt. xviii. 10, and Mark xi. 35, that the people had regard to their authority and teachings, in respect to their moral character and conduct, we find them ranked with Pharisees and hypocrites in the severe rebukes of the Savior, recorded by Matthew xxi. It may be proper, before dismissing this point, to say that the Scribes mentioned in the Old Testament were of a different class, having duties entirely different from those of the New Testament. They were political rather than religious officers; and had considerable authority and power in the direction of affairs, being assistants to rulers and magistrates; secretaries of the revenues, of the treasury; and keepers of the muster rolls of the army. See 3 Kings xix, 2, xxii. 8—10. 1 Chron. xxiv. 6. Chron. xxiv. 11. Ezra the Scribe appears, however, to have been a teacher of the law, as may be seen from Neh. vi. 6, 11, 12. Neh. viii. 4—9.

"GO AND DO THOU LIKEWISE."

BY REV. E. H. CHAPIN.

This precept may be applied to any good deed, great or noble effort. Such are not merely for the immediate circumstances with which they were surrounded—only for one day or one generation. They are for times, and for every man. If you have seen a good deed, or heard of it, or read of one performed long ages ago, it matters not when—that good deed speaks to you as it says, "Go and do thou likewise."

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time;

Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again."

We are thrilled, perhaps, by some achievement of patriotism. We read of some dauntless man, who, on the field of battle or the scaffold, in the hall of council or the prison, upheld, and suffered for some great cause of humanity—some principle that has tended to the progress of the race. We are thrilled, I say, by that man's history. We wonder at his greatness. We wish we could have seen him, and conversed with him. But now to every one of us, from that green battle-field or blood-stained scaffold—from that venerable hall or gloomy dungeon, come to us the teaching, "Go, and do thou likewise"—likewise, after a like manner, that is, with a like spirit. You will not, it is possible, be placed in exactly the same circumstances with that great man—you would not, perhaps, adopt precisely such means—you may not be called from your humble station to fill such a large place in the eyes of the world; yet this is the injunction laid upon you, "Go, and do thou likewise"—that is, whenever called to maintain freedom of thought, word, or deed, maintain it—for yourself, or for others—maintain it as a principle so deeply rooted in your heart, that the glittering lines of war-hosts, the uplifted axe of the executioner, the insolent voice of authority, or the clanking chains of the prison-house, cannot make you pluck it away. You will not be called upon to encounter just such things, but, if you are independent and true, it is quite likely that that persecution which pierceth the soul will be raised against you—the voice of denunciation will beat upon you, and storms upon you, and men will frown or sneer. Then remember what those did, who, though they "may have held up trembling hands in the fire," went for the truth, to that fire—and go, and do thou likewise.

You have heard of men of wondrous perseverance, who, when met by one rebuff, have made another attempt, and still another—who have spoken with pebbles in their mouths, or roared to the angry sea—or have crossed the Atlantic to seek a new world, with all men hooting after them as enthusiasts, but who, pressing on, have plucked glorious triumph. You have wondered how things like these could be, and yet here also comes the teaching, "Go, and do thou likewise." Not, perhaps, in becoming orators like Demosthenes, or discoverers like Columbus—but in reaching the laudable ends you have in view, encompassed as they may be with difficulties. Press on, use every right effort, never despair!

Thus he lives and the deeds of others, of which we have read, which we have admired, are not merely for the purpose of thrilling us with their eloquence and their beauty—they are to be imitated, lived out, so far as may be, by us in our circumstances. The truth is, we make of great men, beings too abstract and distant—we think of them too much as prodigies, when we should regard them as very near to us, as the developments of faculties that are in us all, as representatives of what we are, and what we may be. Solemn and calm they walk there

—the great ones of earth—gliding among the broken arches of the past, with the moonlight of old ages streaming down upon their venerable faces; and thus beheld, they seem to us set apart for our wonder and admiration. But we are not to look upon them only there. Out in the fields and marts of actual life, toiling in its workshops, bringing relief to its lazar-houses, going abroad familiarly and freely, may we see them—and looking upon them thus, they seem real to us, like our own flesh and blood—we come in contact with them; and then cheerily from the harvest of humanity, waving in golden light over the valleys and the up-lands, cheerily from the bloomy woods, and the clanking shop, and the noisy street—in the reaper's shout and the craftsman's song, peals up the cry, "go and do thou likewise."

But the great men are the good men. Greatness is goodness. Reader, where then turn for an example and a principle of goodness? Earth's greatest become small—earth's philosophers grow dim beside that principle of love to which Jesus pointed in the good Samaritan—beside that Life of love which he lived upon the mountain, in the garden, and on the cross. Here is our chief example. From this lesson, from this life, comes the voice of authority and persuasion, "Go, and do thou likewise."

LAMARTINE.

With the late political position of M. de Lamartine the public is familiar. The longer he has sat in the chamber of Deputies the more he has seen cause to withdraw his confidence from the King and Guizot, to oppose them, and warn the country of the necessity of a firm stand for liberty. For this his eloquence has been zealously and splendidly exerted in the Chamber; for this he established the *Journal Bien Publique*; but above all, for this he has written his great work the *History of the Girondists*, which has unquestionably done more than any other cause to urge on the era of the Revolution. During the paroxysms of this great and wonderful change, Lamartine has answered all expectations formed of him. Wise, firm, benevolent, and disinterested, he resisted the rash claims, while he advocated the just ones of the people. To him, perhaps, more than to any other of the present leaders of France, it is owing that so stupendous a crisis has been passed with so little outrage, and so much noble forbearance. His power upon the multitude in its most agitated moments reminds us of that of Cicero. From his true Christian faith, and the high and generous principles which he has derived from it, we look for the introduction not only of greater stability into the new government, but for a higher policy both domestic and foreign than has yet distinguished State morality.—*Prisoner's Friend*.

Those are happiest who live to benefit others—who are always ready with a word to encourage—a smile to cheer—a look to persuade, and a dollar to assist.

TERRIBLE HAIL STORM.—The *Western Star* printed at Elkhorn, W. T., gives the following account of a hail storm in that vicinity:

A most terrible hail storm passed between this place and the village of Geneva, on Friday evening, between five and six o'clock. Some of the hail stones measured 7 1/2 inches in circumference, as might be readily imagined, have done much damage to the windows of houses in its course. Mr. Robert Grieve, the Mail carrier, from Ft. Atkinson, was met by the storm where it raged the hardest. He had succeeded in rein- ing his horse into the corner of a fence, when a large ball of hail struck him upon the head, which, as he says, knocked him down into the fore part of his wagon, from where he was taken into a house near by—that there the roof of the house was broken in, in several places—that his horse was much injured. Grieve was enabled, however, soon to go on, but his head and the side of his horse, that was towards the storm, exhibited the marks of severe treatment on the following day.

THE CHRISTIAN AMBASSADOR.

NEW YORK, JUNE 10, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

THE GOSPEL MISSIONARY.

Br. Palmer, finding it impossible to sustain the above paper, without a great pecuniary sacrifice, has concluded to unite it with the Christian Messenger. He has, therefore, made an arrangement with us, to supply all his patrons with our paper, of which they will receive THIRTEEN numbers, to complete their subscription to the present volume of the Missionary. We shall have a publishing office in Pennsylvania, and all papers for that State will be mailed there so that the postage will be the same as on the Missionary. Br. Palmer will become an assistant Editor, and thus our paper will have as much local interest to the patrons of the Missionary as the Missionary had. We trust, therefore, that all who take the Missionary will, after the thirteen numbers have been received, become regular subscribers to our paper. We have agreed to allow Br. Palmer a percent. on all such; and if they wish to aid him, and save him from great pecuniary loss, they will do it. We hope that all who have been correspondents for the Missionary will continue their favors to our paper.

Persons indebted to the Missionary must settle with Br. Palmer, at Reading, as all dues on that paper belong to him.

CHANNING'S MEMOIRS.

The name of Channing is as widely known and as highly honored, as that of any Christian of the present age. Though a member of a denomination comparatively small, and having but few Societies out of New England; and though his peculiar theological opinions were regarded, by the great body of Christians, as the worst of heresies, all honored him—they honored him for his fine talents, for his superior attainments, for his great excellency of character, and his earnest devotion to the interests of the world. The productions of his pen, have been extensively circulated, and have exerted an influence upon the religious world equal to the influence of any other writer. He was the leader of the Unitarians of this Country, and did perhaps more than any other man, to unfold and defend the peculiar views held by that denomination. But though their leader in the great controversy with Trinitarians, he did not restrict his labors to theological disputes. He looked upon the Gospel, not as a mere subject for contention, but as a great system, given to enlighten the mind, sanctify the heart, and guide men in works of love. He did not stop therefore, when he had exposed the errors of Trinitarian Theology; but he gave himself nobly and with singleness of purpose, to the labor of developing the benevolent aims of christianity, and applying its principles and laws to the improvement of mankind. He studied carefully the governments of the world, the institutions of society, and the wants of man; and toiled with an unwavering and disinterested zeal to remove existing evils, and improve the social condition of mankind. He was, therefore, a peace man, a friend of freedom, an advocate of the rights of labor and of every measure calculated to help the poor, and afford protection to the wronged. While he loved his denomination, he was not one of those sectarians whose sympathies are circumscribed by denominational boundaries, and who will engage in no work except it will be of immediate advantage to their own sect. In this respect Dr. Channing probably differed more from Trinitarians than in any other. Their first and only object is to serve their sect; for the world they will do nothing, except it will help their party. They will work

for temperance, for social reform, only on the condition that they thereby can serve themselves. Dr. Channing was no such sectarian. He had no blind party zeal; his great desire was to serve the world; and he would serve his sect only so far as by serving that, he could serve the world. His views of sectarianism may be learned from a letter written, A. D. 1841, in which he says—"I am strongly opposed to Methodism, not for its speculative errors, but for its spirit of domination. No sect seems to me more fettered, or to have more the spirit of a sect. It is a religious aristocracy, combining a great power for narrow ends. As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the man."

Such was the man whose Memoirs have just been given to the world, by his nephew, Wm. H. Channing. A more interesting and instructive biographical work we have never read. High as was our opinion of Channing—of his intellectual and moral worth—the perusal of this work has convinced us that we never duly estimated him. With his writings we have been familiar ever since we began to think seriously upon the subject of religion. We have read with care almost every thing he has published; and while we have wondered that a mind like his, could keep silent on the subject of man's final destiny, we have seldom met a passage from his pen, to which we could not respond. We have, it is true, thought that he overestimated human nature; and yet, we may almost say, that this very error made us admire him the more, for we are not of those who regard it as an evidence of goodness, to believe in total depravity.

But his letters reveal his character more fully than his sermons and essays. In his letters, he lays his heart entirely open; and no man, I care not what may be his opinions or prejudices, can read them without saying, "Channing was indeed a great and a good man—one who lived for the world. His letters are the finest specimens of epistolary writing we have ever seen. They are brief and simple, modest and affectionate, yet beautiful in style, and characterized by clearness of expression and strength of thought. Every letter is suggestive, and presents in the clearest and most concise manner the main point of the subject upon which it treats. His letters relative to rationalism, though brief and kind, show its utter shallowness and falsity, and its entire destitution of all claim to belief. We are so much pleased with these letters, that we shall take the earliest opportunity to give them to our readers."

The work is published in three volumes, and contains about 1400 pages, and is chiefly made up of extracts and manuscripts of Mr. Channing. There is but little from the pen of the biographer, but what there is, is well written. The arrangement of the work is admirable. Every letter and extract has its appropriate place. There is no confusion in the work. The different topics to which the subject of the memoirs gave his attention, are all placed in their proper order; and the parts he acted as a controversialist, as a peace man, as an abolitionist, may be found under their appropriate heads.

The work is an admirable history of the times of Channing. We know of no book in which there is so much information to be obtained respecting the progress of liberal opinions and social reforms, as in this. Biographies of Clergymen are so generally made up of dry details about their religious experience, as to be uninteresting and tedious, especially to those who know the effect of the physical system upon the mind. In a great majority of cases, the dark and fiery trials of Christians, which are attributed to the influence of Satan, are merely the result of disordered physical functions. In these Memoirs, the reader meets no such foolish details. Channing was so well informed upon the laws of health, and was so correct in his views of

Theology, as to understand the cause of any depression of spirits he felt, and to use the right means for a remedy.

The work is published by Crosby & Nichols, 111 Washington street, Boston, and can be obtained in this city of Francis and Broadway.

BOSTON CORRESPONDENCE.

Boston, June 2, 1848.

GENTLEMEN:—This has been a busy week among the Religious sects, and the various Anniversary meetings and festivals have been actively prosecuted. It would have taken fifty heads, with all the necessary "appliances and appurtenances," to have secured anything like a tolerable report of all that has been done, and a dozen of your journals, at least, to have published it all. As a matter of course therefore, but little will be expected from only one, which is all I possess, and that of indifferent quality. I pass over the innumerable meetings, speeches, sermons, reports, feasts, &c., by the Baptists, Unitarians, Millerites, Anti-Slavery men, and all others, with the simple remark, that each, in their way, have presented much matter of interest, and have entered with great zeal into their respective labors. There seems to be but little flagging of spirit among any of them. Leaving these, I must pass to make as good a sketch as I can, of the things done among our own particular friends, and denomination.

The first in order of interesting events, was the Installation of Rev. A. A. Miner, as Pastor of the School-Street Church, which took place on Wednesday evening, with services by the following Clergymen. Reading of the Scriptures, by Rev. J. S. Dennis; Introductory Prayer, by Rev. D. Mott; Sermon, by Rev. E. H. Chapin; Installing Prayer, by the Senior Pastor; Charge, by Rev. Hosea Ballou, 2d; Right Hand of Fellowship, by Rev. C. H. Fay; Address to the Society, by Rev. S. Streeter; Concluding Prayer, by Rev. T. D. Cook.

On Thursday morning, the Universalist General Reform Association assembled in the School-Street Church, and after duly organizing, proceeded through the usual business. A full report from the Committee was read by Rev. H. Bacon, and the necessary steps taken to forward the objects of the Association. After some few remarks, the meeting adjourned, to re-assemble in Boylston Hall, where the Annual dinner was to come off. In regard to the report I shall express no opinion; for the good and sufficient reason that I did not hear it. There are various opinions about its soundness as a whole, and its soundness in parts, as a matter of course; but of this you can judge when you read it in print. I pass on to speak of the doings at

THE DINNER.

The Anniversary Festival was held in Boylston Hall, in the afternoon. A very large and very social company of ladies and gentlemen assembled, and were duly seated and prepared for the pleasing duties of the day. Br. B. B. Muzzy presided, with Father Ballou and Br. James Frothingham, of Charlestown, as his aids. While all were waiting to hear the signal to commence the exercises of the occasion, I was pleased to observe a certain expression of seriousness, and sense of duty, expand over the countenances of many of the brethren, famed for gastronomic powers, and warm admirers of the cook's art and skill. Some who, perhaps, had "snacked," gave themselves up to chat and repartee; but for the most part, there was an ominous gravity, and critical observation of the various dishes around, which boded serious work when the time for action came—and the result was in keeping with these appearances. At about three o'clock, the Chairman arose, and invited Father Ballou to ask a blessing; which was done in feeling and appropriate terms. A general and vigorous assault followed upon a good and substantial dinner, which was maintained for

near three quarters of an hour, apparently to very great and general satisfaction.

The Chairman now arose, and proceeded to open the intellectual-feast, by a very neat, well-condensed, and appropriate speech. It is not my purpose to do more than give a mere glance at each of the addresses made; and therefore I must be pardoned for the meagreness and want of detail in my account, compared with the original speeches. The Chairman, after congratulating the company upon the social and pleasant character of their meeting, passed, in brief review, the objects and purposes of the Association; showing that while it was, in the main, of a sectarian character, yet its spirit was world-wide and universal, like the faith which gave it birth. It is in fact, but the embodying of the great pervading principle of Christianity, as held by Universalists. He showed, with great force, that the true impulse from which every benevolent movement, and reform, springs, is found, when traced back to its true origin, in the views held by Universalists—no matter by what class of religionists it may, in its separate character, be originated. To love our brethren as ourselves, is the spirit-principle of every moral reform; and it is the distinguishing feature of the faith we profess. His point was to show, that in the sectarian character of the Association, there was an entire conformity to the whole doctrine of moral obligation between man and man, and the great principle of brotherly love and broad benevolence, as held by the whole body of Christians; for these are the foundation principles of the Universalist faith.

When the Chairman closed, an Ode, written by Rev. J. G. Adams, was sung with fine effect, by the whole company, to the air of "America."

The Chair then called upon Rev. A. A. Miner, of Boston, who arose, and after expressing the pleasure it gave him to respond to the excellent sentiments that had already been given, proceeded to enlarge upon the duty of fully comprehending the whole mission of reform; and to show wherein there was too often a spirit of prejudice mingled with the reform efforts of the present day. He particularly dwelt upon the duty of seeking to reform the *wrongs* as well as the *wronged*.

Rev. J. G. Adams, of Malden, upon invitation from the Chair, made a zealous address, in which, after glancing at the social pleasures of their meeting, argued to show, that in the labor of reform, we do not fulfil all our duty, as taught by the gospel, because of our being hemmed in by rank prejudices and false doctrines of expediency: He urged, warmly, that we should live out our principles, as well as preach them.

Richard Frothingham, Jr., historian of the city of Charlestown, was next called upon; and first touching pleasantly upon the sociality of the meeting, passed on to a very eloquent and stirring address. He declared that there is one grand principle that always underlies and supports, and will continue to support, all reforms that now are, or ever will be, commenced in the world—and that principle is FAITH; belief in God; leading the nations onward to purity and hope, through their hours of darkness, struggles, sufferings and sorrows. There are two distinguishing points in the history of our republic, illustrating this. Our infant empire, was founded and sustained by this principle of Faith, as it warmed and glowed in the bosoms of the old Puritan Fathers. And it was the same sort of men, and the power of the same vital principle, that wrought out the work of the Revolution. He said he had been forcibly struck by this truth, in searching over old town-records; which exhibited proofs that Faith guided them in all their acts. He proceeded with great force, and with many apt and beautiful illustrations, to show the influence exerted among men by the principle of Faith, and closed by expressing the hope that, guided by its light and power, the time would come when all men would stand up in the strength of universal liberty.

The Marsailles Hymn was sung by the whole company; after which Rev. H. Bacon, of Providence, was invited to speak.

The day, he said, was the anniversary of two matters—one, the great earthquake in New England, which occurred, as stated in the history of the material world, in 1678—the other, as set down in the calendar of the Church, is, it is Holy Thursday; and he went on, quaintly, but impressively, in uniting the two ideas in support of the objects of the Association. He hoped this day would be the Cradle of an earthquake, or a heavenquake, in the moral world, tempered by the holy principles of the Gospel; and enlarged ably upon the right spirit and principles, which should influence us in the pursuit of our reforms. After taking rather a discursive ramble, interspersed with many humorous remarks, he closed.

Rev. Dr. Ballou was now called upon, and the name was greeted with repeated rounds of applause, indicating the warm affection and esteem with which this accomplished scholar, pure christian, and amiable man, is regarded by all. As soon as silence was secured, he proceeded to compliment the good sense of the audience, in applauding him, if they did at all, *before* he had ventured to say anything to them. This sally caused much amusement and another burst of applause. He then proceeded, in that even and pleasing style, which, with him, is so happy a gift, to show how laborers in the work of reform, so often mistake, by supposing that much has been done at times, when, in truth, nothing has really been accomplished. The exhilaration and pleasure of an occasion like the present does not forward our purposes, except that it refreshes and strengthens us for our work. He guarded the assembly, against mistaking their present happy and elated feelings, for a proof of substantial success and progress. His remarks were brief; but they tended to admonish the association to properly distinguish between circumstances that were merely pleasurable to themselves, and those which were indicative of real and substantial advance in their efforts and purposes.

Rev. L. C. Browne, of Norwich, reviewed, somewhat minutely, the progress already made in reforms, within the space of a very few years, of which he cited several facts in illustration; and argued to show that it would still go forward, until finally and fully successful.

The company now joined in singing a hymn, composed by Rev. J. G. Forman, to the air of "The Morning Light, &c."

After which, Mr. Sweetser, of Charlestown, made a most happy address, full of animation and zeal, and pleasantly interspersed with shrewd hits, and amusing ideas. He advocated a broad and true philanthropy, embracing every reform, as essential to the character of a true Universalist—that those who were strong should help the weak; and he rebuked, in strong terms, all disposition to be harsh in urging our reforms.

Dr. Charles Marsh, of Roxbury, made a humorous speech, illustrated with admirably told anecdotes, in which he inculcated sincerity, earnestness, and real zeal, in whatever they professed.

The venerable Father Ballou was next invited to speak, and was warmly and enthusiastically welcomed. He thanked Providence for his goodness in permitting him to witness this pleasing assembly; and to live another year, to meet so many good friends. He then proceeded to analyze the great principles which mould and shape human character, events and circumstances. He reminded them that God laid the foundation of every improvement and advance; that He is the author of every condition, from which, in his own power, and by his own will, he will lead us on. These things are not accidental; but the result of the wisdom and purpose of God. He showed that we are only instruments, in the hands of God to do the

work, as by him arranged and constituted. The very evils we seek to correct, are but the part of a system, of gradual advance to perfection. He especially warned them not to mistake their position and real duties; and added, in his shrewd and meaning way, "*don't think you are going to astonish your Maker by any thing you can do.*" This remark produced long and reiterated applause, which prevented his adding any thing more than his farewell, as he was about to leave.

Rev. Mr. Chapin then made a short address; but upon looking at my notes, I found I had neglected, in my attention to the speech, to gather even a tolerable skeleton of it. It was one of those elegant, strong, impassioned appeals, which come from none as from Mr. Chapin; I regret I cannot save some of the fine and stirring figures, he employed. One, in which, alluding to the position of Father Ballou, he likened his grey hairs to the Oriflamme, leading on the band of Reformers, was very fine. It was a short, but a moving address, that seemed to act with electrical power upon the audience.

It was now proposed that the company should go and greet the ladies at the Fair, and accordingly the party, in the happiest mood, and delighted with all that had passed, started for

THE FAIR.

No one knows better what tact, and ingenuity, and skill, the lady-folks bring to bear upon those peculiar dominions surrendered to their care, by common consent, called "Fairs," than editors; and I need therefore say nothing to satisfy you, that the ladies who had resolved to aid the cause of Home Missions, by an union of their energies and means in the attractions and trade of a Fair, had done all that could be accomplished or desired. I thought to have entered into a somewhat elaborate detail of arrangements and articles, of tables, and table-keepers, of the ornaments and beauties, animate and inanimate; but the reality showed a task quite too formidable, and I must leave to your experience in these matters to imagine all I would say. I spent an hour or two, admiring the adroit skill by which sweet mouths and tireless tongues, and bright eyes, so persuasively winning, persuaded dollars out of all pockets into their open tills. Those who endeavored to systematize their expenditures were first set distracted by an array of fair assailants, and then yielded without resistance, until the bottoms of their pockets were speedily reached. You could tell the "deared-out-ones," by the sneaking way in which they avoided every spot where custom was wanted; and those who were still "in funds," by the entranced air with which they still lingered around the enchanted places. I hope the industrious ladies reaped a liberal purse by their toil and perseverance; but I am not yet informed of the gross amount received. The Fair closes to-night.

There was a meeting of the Reform Association, in the School street Church, in the evening, and many ten-minute speeches were made; but none of sufficient interest to report. The dinner appeared to be the grand point of the Festival, and of that I have made the most that my time and limits allowed. I am aware that much has been omitted which would be of interest to your readers; but I have gone as far as is possible at this moment, and must therefore close.

S. R. L.

OUR CORRESPONDENTS.

We are very highly gratified to receive so many favors from our brethren in different parts of the country. Brs. Jacobs, Greenwood, Tenney, Reynolds, Montgomery, Alvord, Bull, Bacon, M. Morton M. Ballou and Thayer, will accept our warm thanks.

When shall we hear from Brs. Laurie, J. M. Austin, J. J. Austin, W. H. Waggoner, G. Collins, J. Shrigley, L. C. Browne, S. Streeter, and numerous others, who, we doubt not, wish us well?

NEW-YORK STATE CONVENTION OF UNIVERSALISTS.

MINUTES OF PROCEEDINGS.

1. Met at Watertown, May 31, 1848.
2. Was called to order by Rev. P. Morse, Moderator of the last Convention.
3. United in Prayer with Rev. J. M. Austin.
4. Made out the roll of Delegates.
5. Chose Br. Job Potter Moderator of the Council.
6. Chose Br. G. L. Demarest, Clerk.
7. Approved the Minutes of the last Session.
8. Received the Report of the Trustees and Treasurer of the New York Universalist Relief Fund, and referred the same to a Special Committee, consisting of Brs. J. M. Austin, P. Morse and H. L. Hayward.
9. Received Reports from the New York and Buffalo Associations.
10. Voted that the Annual Address before the New York State Universalist Sabbath School Association, be delivered on Thursday morning.
11. The Moderator appointed the following Special Committees: Brs. T. J. Whitcomb, J. J. Austin, M. Thatcher, *on Delegates to the U. S. Convention*; Brs. P. Morse, T. Smith, G. S. Abbott, *on Adjournment*; Brs. J. Douglas, D. S. Morey, G. L. Demarest, *on Occasional Sermon*.
12. The Council appointed Brs. J. M. Austin, G. W. Montgomery, O. A. Skinner, *Committee of Correspondence*.
13. Received and adopted the Report of the Committee on Delegates to the United States Convention of Universalists, as Brs. D. Skinner, *Utica*, O. A. Skinner, *New York*, J. M. Austin, *Auburn*, G. W. Montgomery, *Rochester*, CLERICAL: D. Kenyon, *Newark*, George Ricard, *Williamsburgh*, N. M. Woodruff, *Watertown*, Calvin Cole, *Oxford*, Robert McKinstry, *Hudson*, Josiah Barber, *Auburn*, *LAY*.
14. Unanimously adopted the following Preamble and Resolutions:—

WHEREAS, It has pleased Divine Providence to remove by death, Br. Ira Curtis, of Cayuga Association, an elected Delegate to this body,—Therefore—

Resolved, That this Convention would express its sense of the great loss which the Universalist denomination has sustained in the decease of Br. Curtis, who for many years has been one of the most zealous and influential of its supporters in this State.

Resolved, That this Convention would commend to all believers in the world's salvation, the example set them by the deceased, of industry, faithfulness and devotion, in diffusing its divine light among men, and also of an endeavor to reduce its holy precepts to practice, in his daily intercourse with the world.

Resolved, That this Convention extend its sympathy and condolence to the family of the deceased, and the Association to which he belonged, in the severe bereavement they have been called to experience in his departure from life.

15. Received from the Central Association, through Br. Potter, the sum of sixty dollars, collected in that Association for the benefit of Widows and Orphans, and transmitted to the Convention with the request that the said sum be added to the N. Y. Universalist Relief Fund; and unanimously adopted the following Resolution:—

Resolved, That the Convention return its thanks to the Central Association for the money thus tendered, and that the Clerk be authorized to receive and transmit the same to the Trustees of the Relief Fund, with instructions to add it to the permanent fund.

16. Voted, unanimously, that at the close of the religious services of this Convention, a collection be taken up for the benefit of sister Laura Eggleston, of German, N. Y., and that Br. J. M. Austin be requested to present her claims upon the charities

of the congregation, and to receive and transmit the sum collected in her behalf.

17. Received a Resolution relating to Fellowship, and referred the same to a Special Committee, consisting of Brs. P. Morse, J. M. Austin, and T. J. Whitcomb, with instructions to recommend any rule or rules on the subject of fellowship, which may be deemed necessary.

18. Received and adopted the report of the Committee to whom was referred the Report of the Trustees and Treasurer of the Relief Fund, as follows:

The Committee to whom was referred the Report of the Trustees of the New York Relief Fund, together with the accompanying Report of the Treasurer of said Fund, having examined the same, beg leave to present the following

REPORT.

The Report of the Treasurer of the Relief Fund, under date of May 22d, 1848, has been examined by the Committee, and they believe it to be correct, and recommend its adoption.

The committee would state that, as the application for relief from the widow of the late Rev. Calvin Morton, forwarded through Rev. G. S. Gowdy, and also the application for relief from the widow of the late Rev. John Freeman, forwarded through Rev. S. R. Smith, were not made in the form and manner prescribed by the Rule adopted by this Convention, on the 27th of May, 1846, nor according to the nature of the bequest, which requires that application for relief should first be made to the Trustees of the Fund, the Convention cannot legally grant the said applications. The rule above referred to, reads as follows:

"That any disabled Clergyman, or family of a deceased Clergyman, making application for assistance, from the Relief Fund, must accompany that application, with a certificate from the Committee of Fellowship and Ordination, or Standing Clerk of their respective Associations, certifying that the Clergymen in whose behalf the application was made, is, or was in full fellowship with the Association, in which he resides, or did reside previous to his death."

The Committee also recommend the adoption of the following Resolutions:

Resolved, That the Treasurer of the New York Universalist Relief Fund be hereby authorized to pay the sum of Fifty Dollars, to the order of Walter Munford, for the benefit of Julius Savilla Eaton, son of the late Rev. Joseph Eaton, late of Portland, N. Y. agreeably to the recommendation of the Board of Trustees.

Resolved, That the Board of Trustees of the Relief Fund be authorized to invest, temporarily, the sum of One Thousand Dollars, of the interest now on hand, or that may accumulate during the present year, in Stock of the State of New York, agreeably to the recommendation of said Board.

19. Unanimously adopted the Resolutions appended to the said report.

20. Returned thanks to Br. P. Morse, for his able Occasional Sermon, and requested a copy for publication.

20. Returned hearty thanks to the friends at Watertown, for the generous hospitality extended to the Convention.

22. Requested Br. Henry Lyon to prepare the Minutes for publication in our denominational papers.

23. Received and adopted the Report of the Committee on Adjournment, proposing that the Convention hold its next session at Richfield Springs, Otsego County.

24. Adopted the following Resolution:

Resolved, That we very much regret the lack of representatives and statistical reports from our Associations, and that they be earnestly requested to attend more faithfully to those important matters in future.

25. Unanimously adopted the following Preamble and Resolutions :—

WHEREAS, it is highly important that there should be a full representation of the various Associations of which this body is composed, and whereas, the payment of the expenses of delegates would greatly facilitate such representation, therefore—

Resolved, That it is the plain and imperative duty of Associations, to make such arrangements as will insure the payment of the expenses of their delegates to this Convention.

26 Received and adopted the Report of the Committee on the preacher of the next Occasional Sermon, that Br. J. M. Austin perform that duty.

27. Received the Report of the Committee on the subject of Fellowship, and unanimously adopted the following Resolutions, recommended by them :—

WHEREAS, our ministers have uniformly been believers in the Scriptures of the Old and New Testament, as containing a special Revelation from God, sufficient both for faith and practice—and whereas, by common consent of Universalists no man could be recognized as a preacher among us unless he possessed, or was supposed to possess sincere faith in the Bible as a Divine Revelation—and whereas, the Convention deems it important that the matter which has been commonly understood, should now be more formally required. Therefore,

Resolved, That this Convention recommend to the various Associations within its fellowship, to establish some rule requiring that, hereafter, no man shall receive their fellowship as a minister of the Gospel, unless he shall subscribe the following declaration, to be filed by the standing Clerk of the Association, on the Associational book of records, unless some such rule already exists among them. I believe the Bible contains a special revelation from God, sufficient to make us wise unto salvation—sufficient both, for Christian faith and practice, and I will faithfully preach its doctrines, and inculcate and practice its precepts.

And whereas, this Convention, deems it highly important that clergyman in removing from one Association to another, should ask the fellowship of the Association into the bounds of which they remove, before being received as ministers in good standing—therefore

Resolved, That this Convention recommend the several Association in this State, to adopt a rule in conformity to this suggestion, and that, in no case, shall fellowship be granted until the applicant subscribe the above declaration of faith, and bring satisfactory testimonials of good standing in the Association from which he removes.

After uniting in prayer with Br. Potter, adjourned to meet at Richfield Springs, Otsego County, on the last Wednesday and following Thursday in May, 1849.

JOB POTTER, *Moderator*.

G. L. DEMAREST, *Clerk*.

DELEGATES PRESENT.—*Allegany Association*—Lay, William Tozer, Ira Bishop; *Black River*—Clerical, P. Morse, L. Rice,—Lay, F. W. Winer, H. Bates; *Buffalo*—Clerical, G. S. Abbott; *Cayuga*—Clerical, J. M. Austin; *Central*—Clerical, Job Potter, D. S. Morey,—Lay, Samuel Richards, Timothy Smith; *Mohawk River*—Clerical, J. Douglas, T. J. Whitcomb,—Lay, Johnson Talcott, Sanford Coe; *New York*—Clerical, Henry Lyon,—Lay, G. L. Demarest, D. Collamore; *Ontario*—Clerical, J. J. Austin, J. Whitney,—Lay, William Payne, James Armstrong; *Otsego*—Clerical, H. L. Hayward, D. C. Tomlinson,—Lay, A. Gardner; *St. Lawrence*—Clerical, G. Irvan, L. M. Hawes,—Lay, M. Thatcher, S. Hazleton.

REMARKS.—We had a very interesting season at the meeting of our Convention, as we always have on such occasions. The public services were attended by very large and attentive

congregations, completely filling, in every part, the commodious Church at Watertown. Discourses were delivered by Brs. Snell, Morse, (Occasional,) Tuttle, Potter, D. Skinner, J. J. Austin, (to the State Sunday School Association,) and Lyon. It must be that great good was done in the name of Jesus.

The business of the Council was transacted with the utmost harmony: and the proper spirit seemed to pervade all our deliberations. It was deeply regretted that a number of our Associations were entirely unrepresented, and that so many of those which were represented, failed to send reports of their condition. A Resolution was adopted with reference to these important matters, which, it is hoped, may lead to a better state of things in future.

The Resolution recommending Associations to require a declaration of faith in the Bible, from those asking their fellowship, was *unanimously* adopted, and, we trust, will be heeded. Surely he can have a poor claim to our fellowship as a Christian minister, who does not believe in the Bible, as containing a special and sufficient revelation from God.

The Council resolved to take a public collection for the benefit of our afflicted sister, Miss Laura Eggleston, widely known as a valuable contributor to the columns of our periodicals; and the sum thus raised, amounted to \$80. This will be a great help to her in a time of need.

It will be seen that two applications were made for the benefit of the Relief Fund, which were not presented in the proper form. The Convention is desirous of granting relief in all deserving cases, when it can consistently do so. But is necessary that the rules, which have been often published, should be observed by the applicant, in order to obtain aid. Any violation of the conditions under which the Fund was bequeathed to the Convention, would forfeit the same, and cause it to revert to the legal heirs of the benevolent donor.

H. L.

STEAMBOAT EXPLOSION—*Thirty Lives lost!*—A Telegraphic despatch to the Tribune, states that the steamboat Andrew Kenney, Capt. Miller, exploded on the Tombigbee river, last Sunday week. Thirty persons were killed or missing, twelve badly wounded, and two dreadfully scalded. The boat sunk soon after the explosion, and the wounded were conveyed to the Marine Hospital, where the best medical attention was provided for the sufferers.

SEMINARY FOR THE COLORED PEOPLE IN MICHIGAN.—The Legislature of Michigan, at its late session, granted a charter to the black people of this State conferring upon them the right to establish in the county of Lenawee a seminary, in which labor shall be combined with learning.

FOREIGN VISITERS.—The English fashionables, it is said, are coming over here in shoals the present season. The troubles on the continent make them shy of European watering places; and some of these fugitives from ennui, or seekers after health and excitement, have already sent out to engage rooms at Saratoga, Newport, and other pleasant resorts. A correspondent of one of our city papers, under date of May 5th, says: "You will receive this summer very large numbers of distinguished people from the continent. Some go to make a tour of the other States, others to select locations for themselves and relations. The fashionable watering places and summer resorts on the continent will be abandoned this year by the pleasure-seekers for America."

LONGEVITY.—Ezekiel Lane, the first white resident of Buffalo, recently died at that place, aged 102. He lived to see 5000 buildings and 40,000 inhabitants on the spot once occupied by his single hut and family.

The Quakers held their Annual Convention in this city last week. It did not rain.

WORCESTER MASS.

This is one of the most thriving and beautiful of the many inland cities with which the Bay State abounds. It is situated in the midst of one of the richest agricultural districts in the State, and has grown of late years to be a place of considerable importance, in regard to its Manufactories, of various kinds. Rail Roads from the North, South, East and West meet and cross each other here, and the arrival and departure of the numerous trains that may be seen at all hours of the day, give to the place an appearance of business activity, greater than belongs to many older and larger cities. During our sojourn of a day or two in the place, we were very pleasantly and comfortably entertained at the Temperance Exchange, kept by our worthy friend and Brother P. W. Wait. We take pleasure in calling the attention of our friends, the friends of Temperance especially and all who may have occasion to pass that way to this establishment. Those who are fond of good living, attentive servants, an obliging landlord and quiet and comfortable quarters, may depend upon having their wishes gratified.

We were happy to learn that the Universalist Society, under the pastoral care of that faithful servant of Christ, Br. A. Case, is in a flourishing condition. The congregation is composed chiefly of young persons, and is exceeded by but few others in point of numbers and respectability. Having a fine Church at their disposal, and a pastor who is every way worthy of the esteem and respect that is so freely accorded to him, they can scarcely fail in the right use and enjoyment of their privileges, to realize a more abundant prosperity, than they have hitherto enjoyed. We have full confidence that they will be faithful to their high and holy calling.

S. C. B.

SABBATH SCHOOL IN THE WILDERNESS.

A *wilderness* is any *wild* place; and any place is *wild* which is uncultivated by Gospel instruction. There are such wilds—such very wildernesses—in some of the most populous towns in the country. We have one such now in our eye; but it bids fair to bud and blossom like the rose by the culture of a *female* hand. We had a letter the other day from a female friend in one of the towns of Oxford county, where there is no Universalist Society or preaching, and little regular preaching of any denomination. In a remote part of the town where this female lives, she and her neighbors have planned to get the children together every Sabbath in the district School-house, and organize a Sabbath School—a new thing to such people in such a place! But they have persevered; and the other day she sent us a couple of dollars with directions that we should select that worth of Books and send to her for the use of those children. Her example is so honorable to her, and so worthy of imitation elsewhere, that we are tempted to make an extract from her letter. For reason of delicacy we withhold her name, and the name of the town.

“We are situated in a remote part of the town; have no stated preaching of our order in town, but have social meetings frequently, and at our school house once in four weeks. This gave the children a fine opportunity to make a holiday of the Sabbath, if so disposed; but four or five of us (neighbors) thought we saw the evil of Sabbath breaking, and that something must be done for the good of the children. We concluded that a Sabbath School would be a fine thing, and accordingly we went about it. (This was last June.) We took our Bibles, one old Unitarian question book, and whatever old Sunday school books and pamphlets could be found, that the mothers had used in their youthful days; and we went about our work. The work went on and prospered; for our constant few had a mind to work. This few numbered only eleven; more would attend occasionally. We continued it till the last of October; commenced it again the last of April. Now our number has increased to eighteen: two that are only six years old; seven, that are from eight to nine; the rest, from eleven to sixteen, and these like the poor widow, have cast in their mites for some books. They have done it with delight. We think it a promising school, considering the little advantages they have had. Four Nos. of the Gospel Guide are taken,

which is very encouraging, and has a good influence on their minds; and we trust that more of the 2d volume will be taken. * * *

We cut the above from a late number of the “Gospel Banner” and would simply observe, in relation to it, that there are several such *wildernesses*, as that above described, in our vicinity, that might be cultivated to great advantage, if the friends of our cause could be awakened to a sense of their duties and responsibilities.

THE GOSPEL NARRATIVES.

Crosby & Nichols, 111 Washington street, Boston, have recently published a 12 mo. of 170 pages, from the pen of Rev. Henry A. Miles, on the Origin, Peculiarities and Transmission of the Gospel Narratives. The work is written in a very simple style, and in all respects is well adapted to the mind of the common reader. Its arrangement is good, its views are correct, and its object is important. We have seen no work for some time, with which we are so well pleased, or which we think so well fitted to the wants of the age. Many men are busy in writing and preaching against the Bible; and some of the most false and absurd notions ever entertained, are daily advanced with unblushing confidence by those who are seeking to destroy all faith in the supernatural part of Christianity. The work before us, is well calculated to counteract the mischief, which such semi-Infidels are trying to do. It contains information on topics of vital interest to all who wish for a well-grounded faith in the Gospel histories. It should be in the hands of all, and should be carefully read by Ministers, Sabbath School Teachers and Scholars. Rev. Mr. Peabody, of Portsmouth, N. H., thus speaks of the work:

“I have given ‘The Gospel Narratives,’ by Rev. Mr. Miles, a very thorough examination; and am happy to say, that I deem the work, not only sound in principle, perspicuous in style, and a valuable addition to our theological literature, but especially adapted for the use of the more advanced classes in Sunday Schools. It fills a place which no other text-book has made any approach towards filling, and meets a want which has been often felt and expressed both by teachers and pupils. It will be introduced forthwith into the Sunday School in my parish, and I trust, will find extensive circulation and acceptance.”

PIETY.

There is a great deal of mock-piety in the world; and though its characteristics were distinctly marked by the Savior, many cling to it as though it had received his special approval. Men had rather *seem* to be good, than to *be* good. Hence they choose a piety, that consists in wearing a long face, looking sad and being stiff and unsocial. This mock-piety was never a favorite in the world. It is too stern, too cold, too selfish and arbitrary, to be welcomed by a good man. There is nothing natural in it. But while men spurn this false piety, they love true piety—the piety of the Savior—

PIETY.—Sidney Smith says: It is not true, as this bad writer, (Dr. Styles) is perpetually saying, that the world hates piety. The modest and unobtrusive piety which fills the heart with all human charities, and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety; they hate canting and hypocrisy; they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear folly and impudence from the altar, which should only be a sanctuary for the wretched and the good.

☞ We would be glad to oblige Br. B. S. H., by republishing his article, but as the Messenger has heretofore had comparatively little to say on the subject of which it treats, we feel less inclined to meddle with it, now that the humbug is pretty much exploded. If he will write about almost any thing else, and send it to us, he shall have a hearing with pleasure.

R. I. STATE CONVENTION OF UNIVERSALISTS.

This body held its annual session at Pawtucket, on the 17th and 18th ult. The council was organized by choosing Br. L. W. Ballou, Moderator, and Br. J. M. Cook, Clerk.

The following delegates were present:—A. Barnes, Geo. Jenks, John Ellis, L. W. Ballou, *Woonsocket*; Alpheus Burgess, C. E. Carpenter, Henry Carrique, Horton Kelly, 1st society, *Providence*; Thos. Lincoln, John K. Lester, Samuel H. Wales, Lyman Pierce, 2d Society, *Providence*.

The Committee on Fellowship and Ordination reported, No application. On Discipline, no cause of complaint. The committee on Inquiry reported that two individuals, E. A. Hodsdon, and C. C. Jordan, had been preaching within the limits of this Convention without any authority from the denomination, and probably without any from God.

Brs. J. Boyden, C. Damon and A. Jenks, were chosen a committee on Fellowship and Ordination; Brs. J. M. Cook, and H. Carrique, on Discipline; Brs. H. Bacon and A. Burgess on Inquiry.

The following brethren were chosen as delegates to the U. S. Convention:—Lay Delegation—E. Carpenter, 1st society, S. H. Wales, 2d do., *Providence*; R. Carrique, *Pawtucket*; — Angell, *Smithfield*; R. Smith, *Valley Falls*; L. W. Ballou, *Woonsocket*. Clerical—H. Bacon, J. Cook, C. Damon, J. Boyden.

Br. H. Bacon was chosen a committee to procure and cause to be published, Tracts for the R. I. T. Society. He also reported, as Treasurer of the Tract Society—Balance in the Treasury May, 1847, \$2. 60. Collections received from the First society, *Providence*, \$16; *Pawtucket* society, \$9; *Woonsocket*, \$9. 50. Total, \$36. 10. Paid for printing 1500 copies each of nine different Tracts—13,500—\$46—leaving a balance due the Treasurer of \$9. 40. Collections were taken up at Convention meetings, amounting to \$32. 89, leaving in the treasury at this time, \$23. 49. Ten dollars were taken up, and are now in the hands of the Treasurer, of the Second society *Providence*, for this fund, which, when received, will make the amount \$33. 49.

Voted, that a committee be appointed to arrange S. S. Quarterly Conferences for the following year. Brs. S. H. Wales and C. Damon were appointed that committee.

Voted, that the societies in this State be requested to take up a collection on the first Sunday in July, to aid the Tract Society in publishing and distributing Tracts.

Voted, that the thanks of this Convention be tendered to the Universalist society of Pawtucket, for their Christian hospitality to the members of the Convention.

On motion of Br. Damon, the Convention dissolved.

Ministering Brethren Present.—J. Boyden, H. Bacon, C. Damon, J. M. Cook, *Rhode Island*; S. Cobb, J. S. Dennis, G. W. Quinby, M. M. Preston, E. W. Coffin, W. R. G. Mel- len, H. Slade, A. Hichborn, E. C. Rogers, W. W. Dean, *Massachusetts*; S. C. Bulkeley, *New York*.

J. M. COOK, Clerk.

NEW MEETING-HOUSE IN GOSHEN.

Our friends in Goshen, Clermont County, Ohio, says the Star, have resolved to build a Church—and we hear even that it is now under contract. There has been a real revival of religion in that place and vicinity, and it is still progressing with increasing interest. The Universalist Society has more than doubled in numbers—meetings for worship are excellent, and a good spirit prevails—for all which we thank God and take courage. Br. Emmett preaches there staidly; and his labors have been greatly blessed the past year, not only in Goshen, but in all the region round about.

REVOLUTION IN SATAN'S KINGDOM.

From the following which we cut from the *Tribune* of a recent date, it would seem that our worthy Br. Clapp, of New Orleans, is destined to become as distinguished in the Religious, as Lamartine is in the political world. May the Lord prosper him in his praiseworthy endeavors to stir up a revolt in the dominion of Satan, and despoil him of his ill-gotten power, is the prayer of every righteous soul.

“NO DISTINCTION.—A correspondent has written to the *New Orleans Picayune*, regretting that any communications should have been published in that paper, calling in question the doctrines of future punishment generally received among Christians. The *Picayune* replies that, “in these days of revolution and progress, when the Princes of the Earth are confronted, and overwhelmed, the Prince of Darkness must take his chance with the rest.”

THE STAR OFFICE.

Br. Gurley says, “We have selected a store on what is regarded here, the pleasantest street in the city. It is less than a square from the Walnut street Universalist Church, and quite central to business. We shall be happy to see our friends of the city and country, at the store, as often as they may find leisure to call. By our new arrangements, the Star will be printed on an Adams' Power Press; and as the reader has probably perceived, it is handsomely done.”

Br. Gurley publishes a capital paper, and is doing a great work for truth in the west.

LETTER FROM BR. ALVORD.

We take the liberty of making an extract from the following letter. We will say that his terms are entirely satisfactory, and that we shall be glad to hear from him at any time. Any aid he can render in extending the circulation of our papers, will be thankfully received.

We are glad that our labors meet his warm approbation. He says—

Our cause, or perhaps I should have said, the world's cause for such emphatically Universalism is, is in a healthy condition in this place, and in some other parts of the county. We have in this town, a respectable society of believers in the Abrahamic faith. Connected with it is a Sabbath School, which we trust will be a valuable auxiliary to our cause.

NEW YORK STATE CONVENTION.

The Delegates who attended the Convention from this City, were highly delighted with the meeting. They say the congregations were large, and the preaching was excellent. Br. Skinner was prevented from attending by sickness in his family.

CLINTON THEOLOGICAL SCHOOL.

Br. Sawyer has been so urgently desired to continue his Theological class, that he has concluded not to give it up at present, providing the friends will pay their subscriptions. A considerable sum is due him for his past services, and much more ought to be subscribed to make his compensation equal to the labor he performs. Br. J. G. Watkins, 16 Catharine-st. has been appointed by Br. Sawyer to receive the Subscriptions of the friends in this City and vicinity. Will subscribers send to him? We hope that there will be no delay on their part, for Br. S. needs what is his due.

SINGULAR.—A correspondent of the Springfield Gazette says that the Hadley Falls Co., while excavating a race way at the new city, struck upon a subterranean stream large enough to carry a mill, which flows into the Connecticut river thirty or forty feet below the level of the railroad.

Miscellaneous Department.

From the Boston Chronotype,

THE FASHIONABLE LADY'S PRAYER.

"Give us this day our daily bread,"
And pies and cakes besides,
To load the stomach, pain the head,
And choke the vital tides.
And if too soon a friend decays,
Or dies in agony—
We'll talk of "God's Mysterious ways,"
And lay it all to thee.

Give us, to please a morbid taste,
In spite of pain and death,
Consumption-strings around the waist,
Almost to stop the breath;
Then, if infirmity attends
Our stunted progeny—
In visitation for our sins,
We'll lay it all to thee.

Give us good houses, large and tall,
To look the cabins down—
And servants dodging at our call,
And shaking at our frown;
The poor, however worthy they,
We'll treat quite scornfully—
Then sixpence pay, communion day,
And settle up with thee.

We do disdain to toil and sweat,
Like girls of vulgar blood!
Of labor, give us not a bit,
For physic nor for food;
And if for lack of exercise,
We lack the stamina
Of those we trample and despise—
We'll lay it all to thee.

If any curse we have forgot,
That on a votary
Fashion let fall, withhold it not,
But send it grievously;
And if too hard the millstone light
For frail humanity—
We'll never blame ourselves a mite,
But lay it all to thee.

Yes, give us coffee, wine and tea,
And hot things introduce,
The stomach's warm bath thrice a day,
To weaken and reduce!
And if defying nature's laws,
Dyspeptic we must be,—
We scorn to search for human cause,
But lay it all to thee.

AUNT MAGUIRE'S ACCOUNT OF PARSON SCRANTUM'S DONATION PARTY.

[CONTINUED.]

Well, the day afore the donation party Jefferson cum hum to stay a few days. I told him I was gwine to the donation party, and he said he'd like no better fun than to go with me. Jeff's always ready to go, you know. So he went and got a ream o' nice paper for the parson to write his sarmons on. At last the day come, and I and Jeff, we started off for the party. We went quite arly in the evenin', for I wanted to be there 'fore 'twas crowded. There hadn't nobody come when we got there, only three or four ladies, that was gittin' the supper ready. There was Glory Ann Billins, and Polly Mariar Stillman, and Jo Gipson's wife, and old Mother Parker a sittin' the table. You know at them kind o' dewins they always have a supper sot out for the company. The congregation provides the intertainment generally, but in this place the minister's wife has to find a good share on't. Miss Scrantum found the tea and coffee, and sugar and cream, and butter, and so forth. Some o' the neighbors sent in cake and pies, and cheese and biscuit. But Miss Scrantum feared there wouldn't be enough of the cake and pies—so she sent to the baker's and got a mess more. Well, I axed Miss Gipson were we should put our donations, and she told us to take 'em in the parlor and lay 'em

on the table. There was a table there a purpose to put the dry goods on. The provisions was carried into the store-room. So we went in there and laid 'em on the table. The bunnit was pinned up in a Newspaper. Jeff he sot down, and I started off to find Miss Scrantum. I found her in the kitchen a makin' coffee. She looked dreadful tired and beat out. I was real sorry I hadn't a went sooner and helped her. She was wonderful glad to see me; and I told her to go and dress herself, and I'd make the coffee. So she thanked me and went—and I took hold and made the coffee. Ther was an awful sight on't; I never made so much afore in all my born days, and I never expect to agin. 'Twas made in Miss Scrantum's biler. She'd scoured it up for the occasion. 'Twas a biler that held ten pails full—and it was brimmin' full o' coffee. After I'd got it made, I went back into the settin'-room. They'd got the table all sot. Ther was lot's o' cake, and biscuit, and pies, and cold meat, and all sorts o' stuff. Then I went into the parlor, and lo and behold, Jo Gipson's wife and old Miss Parker had on did the bunnit and was admirin' on't at a wonderful rate. Jest then, Mr. and Miss Scrantum and the children come in, and dear me! how pleased they were with the bunnit. Miss Scrantum, she tried it on, and it fitted her to a T. But Susan! you'd ought to have seen Susan! She jumped and frisked round, and didn't hardly know what to dew with herself she was so delighted. "Oh, Miss Maguire" says she, "that beautiful bunnit was'n't for you, after all, was it? What a dear good woman you are, to make ma such a fine present. She'll look as nice as any body now, won't you, ma?" They seemed wonderful pleased to se Jefferson, tew; and Mr. Scrantum was very glad to git the paper—said 'was jest what he wanted. Well, putty soon, the company began to come, and they come pourin in, thicker and faster, till the house was crammed. The settin' room door was locked, so as to keep 'em out o' there till supper was ready—and I tell ye, all the rest o' the house was jest as full as it could stick. The parlor, and the hall, and the bedrooms was all crowded and crammed. You'd a thought from the number o' folk's that was there, that ther'd a been a wonderful sight o' donations brought—but as true's I'm a livin' critter—that are table wan't half full. But ther was a great many families that fetcht one article to answer for the hull. For instance, Deacon Skinner and his wife and four darters and tew sons were there—and Miss Skinner fetcht a skein o' yarn to knit Parson Scrantum some socks. Miss Hopkins and her three darters and her son and his wife, that was a visitin' her, and their three children all come—and Miss Hopkins brought half a pound o' tea.—And the Runyons with their four young ones—what do you think they brought? why, Miss Runyon fetcht a little fancy basket to stick on the centre table and put visitin' cards in. And the Miss Footes, three on 'em, they brought Miss Scrantum a pair o' cuffs. And all the Brighams, they fetcht a neck ribbon for Susan. And Deacon Peabody and his tribe, ther's as much as a dozen on 'em, they brought a small cheese. I heerd afterwards that half on't was a donation and t'other half was to go for pew rent. And Cappen Smalley and all his children were there. He fetcht a box o' raisins out of his store, there was twelve pound in't, and Susan told me afterwards that ten pound was to go towards pew-rent and the rest was a present. The widder Grimes and Charity was there, of course. They didn't go nigh the donation table for some time, and I was kind o' curious to know whether they'd brought anything, so I watched 'em, and bymeby, I observed Charity go slyly up, when she thought nobody didn't see, and lay a little paper on the table. I had a curiosity to see what was in it, so, as soon as I got a chance, I took up the paper and peeked into it, and lo and behold! there was tew skeins of thread! did you ever? Widder Grimes is well off, but she's tew stingy to be decent, and Charity's jest like her. Then there was ever so many belonging to other denominations that didn't bring nothing; they come to show their good will, to let folks see that they want bigoted and prejudiced, though they did differ in a religious pint o' view, and git their supper. And besides them I noticed a great many that I never see before—nobody knows where they come from nor where they went tew. I guess they must a been raised up for the occasion. And then ther was an awful sight o' children that straggled in from every where. Dr. Lippincott, he was there, bowin' and scrapin' round as usual—awfully anxious about every body's health; and his wife, tew, as much consarned as he was—and their promisin' red-headed boy, and interestin' darter, Anny Mariar, with her six starched skirts on—takin' up more room than ary ten decently drest girls in the room. The doctor always gees to all the donation parties for fifteen miles round, to make himself popilar, but nobody knows of his ever takin' anything. On this occasion, Anny Mariar took a book mark to Parson Scrantum.

tum, with a thing on it that looked like a *choppin' knife*, and a mess o' French nonsense below it. But the greatest part of the performance was the seminary gals and their donation. There was twenty-five on 'em, and what do you 'spose they fecht? Why, the hull kit and cargo on 'em had conspired together and made a large rag baby for little Adelaide Scramtum, and rigged it up in gauz and tinsel, and they all come together and brought that. Miss Pinchem, their teacher, want there, she was sick, or something. I guess it she had a cum, she'd a kept 'em a little straiter. Laud o' liberty! I never see such an actin' set o' critters in all my born days! They carried on like all possessed. I see some on 'em flourishin' round Jeff—he's always ready for a scrape, you know—and I was afeared he'd get to carryin' on with 'em, and I wouldnt had him for any thing, so I gave him a caution. "Jeff," says I, "you let them siminary gals alone; they're a wild set; 'taint proper to cut up so in the minister's house." Jeff promised to keep clear on 'em—he ginerally does as I want him tew. I'll say that much of Jefferson, he was always good about mindin'. But it went hard with him to dew it then; he was ripe for fun, and he determined to let off the steam some way or other. So he looks round and he sees Charity Grimes stuck up on the settee t'other side o' the room. Stiff as a poker and prim as a peapod—you know what a starched up affected old critter she is. Jeff went to school tew her when he was little, and she snapped his ears and cuffed him round, so he's always hated her like pizen ever since. She's beentryin' this twenty year to git married and can't make it out. She'd chased after Squire Fuller ever since his wife died. Spuire Fuller got married about a month afore that—and yer uncle says he verily believes he did it in self defence, jest to get rid o' Charity Grimes—she bothered him to death; he couldn't go out in company but what she'd contrive to hook onto him. He's a very perlit man, the squire is, and he didn't want tew be rude to her, but he couldn't bear her, though she tried hard to make folks think he was her beau. At last he got married, quite suddenly to a young woman in Chenang County: and yer uncle says he don't believe he'd a done it, if it hadn't been to git rid o' Charity Grimes; for his wife had been dead five year, and he seemed to be uncommon contented for a *widder*. But I was a gwine to tell ye what Jeff done. He see Charity a settin' there a tryin' to dew the agreeable to Cappen Smalley, (his wife hadn't been dead long.) by the way, they'd make a good match, wouldn't they? Well, Jeff he says to me, says he—"Mother, may I go stir up Charity Grimes?" "I don't know what you mean by stirrin' on her up," says I. "Oh," says he "I jest want to condole with her a little on the loss o' squire Fuller." "No," says I, "You mayn't dew no such thing; 'twould be very improper, indeed, and very aggravating tew." "Well," says he, "mayn't I jest go and talk a little Shakspeare tew her?" (Jeff's always quotin' Shakspeare you know.) "I'm afeared you'll say somethin' sassy," says I. So off he steps, deemure as a deacon. "Good evenin' Miss Grimes," says he. Good evening, Mr. Megwire, says she. It seems like old times to see you agin, says he, and then he observed to Cappen Smally—I used to go to school to Miss Grimes when I was young. Charity puckered up her mouth and grinned, and says she, yes, you was quite a boy then—and I was a mere child myself, exceedingly youthful for a teacher. Well, says Jeff says he, you hairet alered a spec since—you hold your own amazingly—you looked every bit as old then as you dew now, but how do you feel about these days? Feel! says she, pricking up her ears, I feel as well as common—why shouldn't I? Excuse me says Jeff, I only axed because I didn't know but you felt rather nonplussed, put to't for business as it were, since Squire Fuller got married. Old feller's occerpation's gone now, I 'spose as Shakspeare says. Gracious! how mad Charity was! She brustled up like a settin' hen, and, says she—Jeff Magwire, I don't care a straw for what Shakspeare nor none o' the rest o' your rowdy acquaintences says about me, I'm above it, but whoever he is, you may tell him he's an impudent puppy, for calling a young lady an old feller—and you another for tellin' on't. So she got up and flounced into the hall. The folks all giggled and seemed wonderful tickled, but Jeff he looked round as as astonished as could be, and says he—I wonder what ails Miss Grimes. I thought for the life o' me she was a gwine to snap my ears, as she used to when I was young. I was vexed at Jeff, and took him to task as soon as I got a chance;—but he declared 'twant old feller he said, but something else—however it sounded jest like it any way.

Jest then the door was thrown open, and we was invited out to supper. So we went squeezin' and crowdin' into the settin' room. Some of the folks pushed and jammed as though they were afeard they shouldnt get the best chance. Glory Ann Billins sot at one end of the table a pourin' coffee, and Jo Gip-

son's wife at t'other end a pourin' tea; and I tell ye, 'twas as much as ever they could do to pour it fast enough. Jeff, he flew round and helped the ladies. For my part, I didn't feel like eating much—I was jammed up agin the wall and couldn't stir hand or foot. So I told Jeff to fetch me a cup of tea and a nut-cake, and he did; and I took 'em and managed to eat the nut-cake, but somebody hit my elbow, and made me spill the heft o' the tea; so I stood and held my empty cup, and looked on to see the performance. I say for't, if 'twant worth seein' I'm mistaken. Why, if I was a starvin' to death, I shouldn't be willin' to act as some o' them folks did. They pushed, and elbowed and pulled, and hauled, and grabbed, like crazy critters. 'Twas amusin' to see 'em put down the vitals—I'd a gin a sixpense, Nancy, to had you there; 'twould a been fun for you to look and see the dewins. You'd a thought the biggest part of the company hadn't had nothing to eat since the last donation party, and didn't expect to have nothing more till the next one. The wimmin', as a general thing, took tea, and eat the cake and pies, and so forth. And the men, they let in to the coffee, and biscuit, and cheese, and cold meat, and such like. I actilly see Deacon Skinner drink six cups o' coffee, and eat in proportion. And Dr. Lippincott, my grief! 'twas perfectly astonishin' to me that one mortal body could hold as much as that man put in—no wonder he's so fat—they say he gets the heft of his livin' away from home—contrives to get at one patient's house jest as dinner's ready, and to another's jest at tea time, and so eat with 'em. And I wish you'd a seen the Widder Grimes. Grammany! how the critter did stuff! I took partiler notice of her, and I see she had an awful great work-bag on her arm, and every little while she'd contrive to tuck a piece into't when she thought nobody want a lookin'. As soon as I got a chance, I hunched Jeff, and says I—"For pity's sake, Jeff, do observe the Widder Grimes." So Jeff he watched her for a spell. "By George," said he, "if that aint rich!" I tell ye 'twas fun for Jeff. Bimeby—after she'd got her bag purty well filled, says Jeff to me, says he—"Now mother, may I stir her up a little?" "I don't care," says I. So he reached forrard and hollered across the table tew her, loud enough for every body to hear—"Miss Grimes, may I come to your party?" "My party?" says she; "what do you mean?" "Why," says Jeff, says he, "I reckoned from the size o' your bag, and quantity o' provisions you was a layin' in, that you was calculatin' to make a party, and I thought I'd like to come." Everybody looked at Mrs. Grimes; and, I tell ye, she looked as if she'd like to crawl into some knot-hole—and I don't know but what she did, for she made her disappearance amazin soon after. And then, them seminary gals—gracious! how they did eat! I 'spose they was half starved at Miss Pinchem's. Afore long the table was purty well cleared, and Miss Scramtum had to go to the buttry and bring on all that was left. I guess every thing in the house that could be eat, without stoppin' to cook it, was made way with that night. When the siminary galls had eat all they wanted, they amused themselves a throwin' hunks o' cheese and buttered biscuit at the young men. After most of the other eatables had been disposed of, Dave Runyon, great gump! went into the buttry and brought out the box o' raisins that was to go toward Cappen Smalley's pew-rent, and handed 'em round. Everybody grabbed, especially the siminary galls, and children, till ther want one left in the box. When supper was about finished, Jane Elizy Fustick, (she's always a tryin' to dew somethin' cunnin',) she went into the store room and got a chain o' sassaes, that old Miss Crocker brought, and come along sliely, and throwed it round Liph Peabody's shoulders. Liph, he was a standin' by the tea-board, a drinkin' a cup o' coffee. When he felt the sassaes come floppin' round his neck, he was skairt, and whisked round suddenly, and hit the tea-board, and knocked it off onto the floor, and smash went every thing on it? What made it more aggravatin' was, ther was a dozen chany cups and sarscers on it that Miss Scramtum had fetcht out after the folks come out to supper. They were some she sot a great deal by; her mother gin 'em tew her, and her mother was dead. She didn't bring 'em on at first, for the fear they'd git broke. She sot on all her common crockery and borrowed a good deal at Smalley's store, calculatin' if any on't was broke to pay for't. But when she see so many folks come crowdin' out, she was afeared ther wouldn't be cups enough, so she fetcht out her mother's chany cups and sot 'em on the tea-board. But Glory Ann got along without usin' 'em, and there they sot, and when the tea-board fell, they fell tew, and every one on 'em was broke or cracked. Gracious! how Mrs. Scramtum looked when she see her precious chany all broke to pieces. She didn't say a word, but her lips quivered, and she trembled all over. But she seemed to overcome it in a minnit, and went away and brought a basket, and began to pick up the pieces, and I and Jeff took hold and helped her. A good many o' the company had gone back

into the parlor; but there was enough left to track the sassafras round, and, my goodness, what work they made with 'em! While we was a pickin' up the crockery, all of a sudden there was a terrible hollerbaloo in the parlor—Jeff and me rushed in to see what was the matter, and gracious grandfather! what do you 'spose it was? Why, one o' them pesky siminary gals had throw'd a hunk o' cheese and hit Miss Scramtum's parlor lamp that was settin' on the table, and knocked it over and broke it all to flinders. But that wasn't the worst on't—where it tumbled over it fell right onto that plum-colored satin bunnit, and the ile run all over it in a minnit. Afore anybody could ketch the bunnit, one side on't, ribbon and all was completely ruined. Such a sight as 'twas, you never sot your tew lookin' eyes on! All the ile that didn't go onto the bunnit, was soaked up into the paper that Jeff took, that was a lyin' right aside on't, and the biggest part o' that was spiled tew. My grief, how I *did* feel, when I seen that beautiful bunnit in such a condition! And poor Miss Scramtum looked pale as death, and Susan cried like every thing. I axed Sam Lippincott (the doctor's red-haired boy) who 'twas that throw'd the cheese—he pintoed out the gal, and I goes up to her, and says I—"You good for-nothing little huzzy, haint you no better manners than to be a throw-in' cheese at other folks lamps, in that way?" She was a real sassy little thing, and didn't care a straw for what she'd done. She looked up and grinned as impudent as could be, says she, "Excuse me, marm—I hadn't the most remote idee o' hittin' the lamp. I meant to aim at Sam Lippincott's head, and mistook the lamp for it. I'm sure you can't blame me for makin' sich a *natural* mistake." Did you ever! I was a good mind to hit her a cuff aside o' the head, but I didn't. I told Miss Pinchem on't, though, the next day—and she punished the huzzy by keepin' her on bread and water a week. Jeff said 'twas a very *equinomical* kind o' punishment. Well, the party broke up purty soon after this scrape and Jeff and me went hum. Jeff went off to bed. Yer uncle was out; dear me, how I *did* dread meetin' him! Afore long he come in. "Well," says he, "how did the party go off?" "O, well enough," says I; "but I'm tired and sleepy, and we won't talk about it to-night." The fact is, I felt tew mean to tell him the truth—but in the mornin', when Jeff come down, he let it all out. My grief! how yer uncle did crow over me. "Didn't I tell ye so?" says he; "don't ye wish you hadn't a went?" "Yes," says I, "if it's any satisfaction tew ye to know it—I *dew* wish so." I know'd ye would," says he. I verily believe he was glad the bunnit got spiled.

[CONCLUDED NEXT WEEK.]

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

THE LITTLE BOY AND HIS ANGEL.

BY MISS A. A. MORTON.

I have a Guardian Angel
And she comes to me each night,
And o'er me floateth gently
In her robe of stainless white.
Soft curls wave o'er her little brow,
Like sunbeams o'er the snow;
And round her form a holy light,
Like drapery seems to flow.
And all the pure and holy thoughts
That from my spirit rise,
She spreads her rosy wings, and wafts
Them upward to the skies.
And I know she comes from heaven,
For her voice is very sweet,
I even think 'tis like the notes
By angel fingers beat.
And when she comes to bear me up
To that fair world above,
I'll be a Guardian Angel, too,
And watch o'er those I love.
I'll hover round them all at eve,
When stars are shining bright,
And I'll fill their souls with visions
From my pure home of light.

Hatfield, Mass.

THE WONDERS OF SPRING.

BY W. A. ALCOTT, M. D.

The other day, as I passed by an orchard, I saw a blue-bird on the top of one of the trees—the first of the kind of birds I had seen since autumn. It was now the beginning of April. Where has this blue-bird been all winter? Has he been hid in some hollow tree, or bank, or in some old building? Has he been hibernating or sleeping, as it were, like the bat? Or has he been up toward the sun all winter, and is now just returned? For I knew a man, who, supposing it was warmer up in the air, nearer the sun, used to say that the birds in autumn flew up into the air, towards the sun, and in spring flew down again.

None of the birds, I believe, die, or hibernate, or fly up in the air. Some few remain here all winter, but not the blue-bird. He is a migratory bird. Every autumn he goes to the south, to a warm climate, and in spring returns again. So it is with many of the other birds. They seldom die in the winter; or if they do, they have no resurrection. The quails and robins, that, in attempting to stay with us through the winter, sometimes starve to death, return not to us in the spring. They go hence, and are seen no more, here or hereafter.

I have spoken of the hibernating animals, such as the bat, the marmot, and some of the serpents. These fall into a deep sleep, at the approach of winter, but wake again in spring. These have, of course, a species of resurrection. They, in a sense, die, and yet live again.

But how is it with the insect tribes? During the warm season, the earth is covered, as it were, and the air filled with life and enjoyment; and yet, of a sudden, at the approach of winter, all is hushed to stillness. Is it the stillness of death? Does the insect world perish, to be renewed again by the mighty and ever creative power of God; or does it merely sleep in the grave, to experience, when spring opens, a species of resurrection?

And how is it with the numerous grasses and plants, and trees, many of which really appear to perish? Do they actually perish, or do they sleep only, to be revived by the rays of the forthcoming sun? Are they raised again—I mean now the grasses and flowers—or is the new race the product of a new germination?

In any event, the change is wonderful, from winter to spring. It is as if it were a glorious resurrection both of insects and vegetables. It is as if all nature, long since dead, were teeming with new life. To man, full-grown, reasoning man, whose eye has never before beheld the change, it seems little short of miraculous.

This change, this glorious resurrection, emblematic of a true and truly glorious resurrection to man, we are once more permitted to witness. We behold vegetative nature every where leaping with joy, and the animate world, newly risen, attuning its voice to the great Creator's praise. We behold this scene, I say; but is this all? Are our hearts unmoved? Or do they vibrate, as they ought, with the songs of the birds, and the gambols of insects?

I have asked questions in these paragraphs which I have not answered, and led toward reflections which I have not actually made. I have intended to do so; I have intended to leave something for the mind to do. It is not enough for the mind to swallow down, so to speak, all our lives long. It must be taught to act upon the food it receives, and, as it were, digest it. "The mind's the standard of the man," says Dr. Watts; and he says truly. It is the mind, more than the body, that needs our attention. The body lies down, or is laid down, in the grave; but the mind it is which is destined to a new and better resurrection, and which, being properly fed, and cultivated, and clothed upon, is destined to behold the wonders, and enjoy the pleasures of an eternal spring.—*Youth's Cabinet.*

ROCKLAND CEMETERY.—This beautiful Cemetery was opened and dedicated on Monday of last week. The imposing ceremonies were witnessed by a large concourse of people from this city, and the country adjacent to the Cemetery. It is a lovely place, aptly blending the wild and romantic with the rich and beautiful of Nature's scenery, rendering it a fitting and becoming location for a sanctuary of the dead.

PRESIDENTIAL ELECTORAL VOTES.—In the coming Presidential election, the whole number of electoral votes will be 290 with, or 286 without Wisconsin. It is very probable that Wisconsin will be enabled to choose four Electors, and if so, 146 votes will be required to elect a President by the people. The South will cast 121 Electoral Votes; and the North, 169, giving the North a majority of 48.


PEACE WITH MEXICO!

Our latest news from Mexico, brings us intelligence of the ratification of the Treaty of Peace between our Government and that country. Orders have been issued, calling in the outposts of the army, which expected to march for the coast between the 1st and 15th of June. The Treaty was ratified by the Chamber of Deputies, on the 17th ult., at 6 1-4 o'clock, P. M.. The votestanding 51 to 35. The other branch of Congress will no doubt approve it by a large vote, and we shall have the gratification of seeing the olive branch of peace extended over a portion of our continent, which for the two past years has been reeking with the blood of thousands of our fellow-beings.

A MOST HORRIBLE STORY.

The following is copied verbatim from the Limerick and Clare Examiner, Ireland :

A singular instance of maternal affection and melancholy misery occurred in this city a few days since. A widow, who, unfortunately for them, was the mother of six children, found refuge in a dilapidated dwelling in one of the lanes. The whole family were in a state of the utmost destitution, and the disease rapidly mastered the young orphan's energies. A coffin was begged. Coffin and corps would have been borne, perhaps without the mother's assistance, to some grave yard near. But she had lived at a distance of many miles from this city, and in the burial ground of her native place her friends were interred. The distance was far; and as few would consent to carry a coffin containing a stranger so far unnecessarily, the poor mother resolved to bear it herself. She actually did so; she had it placed on her back, and slowly and wearily she bore it away, reached the graves of her kindred, scraped a trench with her hands, and thus consigned to the earth, where she wished they should rest, the remains of her offspring. She returned to her orphans. A second took sick, died quickly, like the other; it was placed in a charity coffin, and conveyed in the same way, by the unfortunate mother, to the same place of burial, and buried in like manner by her own hand. She returned again. A third child took sick; died speedily also; was stretched in a coffin procured from the charitable; borne away as before by the sorrowing mother, and interred near to the other two, by the hapless poor creature's almost excoriated hands. She returned a third time. A fourth child was ill; fell a victim as quickly as each of the others; was confined by charity, and carried off and laid, by the mother, beside her three other children. She came back to her wretched apartment. A fifth child was seized with the malady; a fifth coffin procured; a fifth wearisome journey made alone by the mother, and a fifth body consigned to the earth, there, at all events, no longer to feel the pangs of disease, or the slow wasting progress of unalleviated hunger. These facts were told us by a clergyman who had them from personal knowledge. We state them, heart-rending and appalling as they are, without the slightest exaggeration.

 The public debt of the United States, at the end of the present financial year, (1st of July, 1848,) will be, if the Mexican Treaty goes into effect, \$98,447,803.

NOTICE—REGISTER FOR 1849.

To improve the appearance and mechanical execution of the Universalist Register and Almanac for 1849, I have engaged Br. A. TOMPKINS, 38 Cornhill, Boston, to publish the same, and act as my General Agent for its sale. All orders for the work should be addressed to him, to receive early attention.

The proof sheets will be sent out early in June—let them be immediately corrected, and returned before July, addressed to me at Reading, Pa., that the work may be published and for sale before the first of August next.

Editors of Universalist papers will add to my obligations to them, by copying this notice.

A. B. GROSH.

Reading, Pa., May 15, 1848.

N. B. I shall have an early supply for this vicinity, and for all orders that are to be supplied by mail.

A. B. G.

QUINNEBAUG ASSOCIATION.

The Quinnebaug Association of Universalists will hold its annual meeting in WILLIMANTIC, Conn., on the *Third Wednesday in June*, (21st day,) 1848.

It is important that there should be a full Delegation—prepared with answers to the following questions, viz :


1. What number of members compose your Society?
2. What is the usual average of your congregation for Public Worship?
3. What number of communicants has your Church?
4. What number of Teachers, Officers and Scholars has your Sabbath School?
5. What number of volumes compose your Sabbath School Library?

T. J. GREENWOOD, *Standing Clerk*.

TO THE PUBLIC.

The second half of the present volume of the Christian Messenger and Christian Ambassador commences this week. In a few weeks we shall begin to receive letters from Br. Balch, one of the editors, giving an account of his travels in Europe. The present state of Europe, the revolutions which are taking place in its different countries, will render his correspondence of great interest. Instead of being made up of dry details about places which have been a thousand times described, it will relate chiefly to the revolutions, to their leaders their measures, their prospects, &c. &c. To Universalists these revolutions have a peculiar interest, not only because they open the way for the spread of their doctrine, but because they overthrow despotisms which uphold old errors, and because the aim of the revolutionists is to secure their rights and break down usurpations. What a charm to us is there in the three words employed in France by the revolutionists—LIBERTY, EQUALITY, FRATERNITY! What three words could be so true a guide for those seeking to gain their rights, and establish a republic? *Fraternity!* This is a new watchword in the cry of the struggling millions!

Persons desirous of reading the letters from Br. Balch can commence their subscription with this half volume of our papers, or at any time thereafter they may please. Price of the Christian Messenger for six months, \$1.00. For the Christian Ambassador, \$1.25. The Messenger is a large folio, and the Ambassador is a large octavo, and suitable for binding. Letters addressed to S. C. Bulkeley & Co., 140 Fulton street, New York, will receive prompt attention. Persons who may prefer the Ambassador can have twenty numbers for \$1.00.

 If those with whom we exchange will give the above an insertion, or state the substance of it to their readers, we will not only be greatly obliged, but will most cheerfully reciprocate the favor.

MAY 1, 1848.

RELIGIOUS NOTICES.

Br. S. M. Smith will preach in Southold, on Sunday the 11th of June, and the funeral sermon of Mrs. Esther Jane Overton will be preached in the afternoon of that day, in the Universalist Church at the above place. The friends of the deceased are respectfully invited to attend.

Br. E. Winchester Reynolds will preach at Glen's Falls, next Sabbath.

Br. S. C. Bulkeley will preach in Stamford, Conn., next Sabbath.

MARRIED.

In Philadelphia, on the 30th of May, by Rev. Moses Ballou, Mr. WILLIAM H. EINWECHTER to Miss CATHERINE HELLER. In this city, on the 31st ult., by Rev. O. A. Skinner, Mr. RICHARD BULLWINKLE and Miss MARY MYERS.

DIED.

On the 2d inst., in this city, Miss ADELINE, daughter of Rachel Gaynor, in the 14th year of her age.